

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT.

Edited by Mrs. Hunt-Morgan.

CHAPTER X.

While Sorrowful was thus musing, she entered the country of Temptation; and there she met with the Black Prince himself, who feigned to be another, so that she knew him not. He thus accosted her:

Black Prince. "It is very doubtful whether you have ever entered the City of Refuge at all; for if you had done so, surely your experience would have more closely resembled that of those pilgrims with whom you have conversed. The Lord's promises are fulfilled in their case, but not in yours. He has said that He would put His fear in the hearts of all His, so that they shall not depart from Him. They have found this true; but you have departed from Him again and again. He has promised to give a new heart and a right spirit to all whom He loves, but your heart is unchanged."

Sorrowful. "It is clear that I have never been to the City of Refuge; then O where have I been?"

Black Prince. "Why, to a place built by the Black Prince to deceive those who would fly to the City of Refuge. It much resembles that City, and is also very near it; its name is, Natural Excitement, and it thence that Conviction came, and not from the Lord Comforter. Many have been deceived in this way, and for their awful presumption in believing themselves pilgrims of the Lord, have been given up to believe a lie. The command concerning them is: they are joined to natural Excitement, let them alone, until Destruction overtake them, and hastens them into Everlasting Despair."

This speech made Sorrowful groan in spirit. She could say nothing to contradict it, for to her it appeared to be all true. The Black Prince perceiving the effect of his words, beckoned to Vain-Thoughts, whom he had taken with him, to enter into conversation with her, which he did. At first he spoke of the desire he professed to feel that she should yet become a true pilgrim; but from this he went on to things of less importance, and from these again to subjects which ought never to engage a pilgrim's attention. Sorrowful unhappily listened to all his themes, and again turned her feet from that way in which it would have been her happiness to have continued. But she had not gone far before she saw Conviction. The Black Prince instantly stepped between, and tried to hide him from her. Vain-Thoughts also employed his tongue but too successfully. Sorrowful, (O shame!) closed her eyes against Conviction, and followed Vain-Thoughts until she heard the voice of her old enemy, Persecution, which greatly alarmed her. She stood still for a little, in great terror of mind, when she not only heard his voice, but saw him coming. She then ran towards the way she had left, not knowing what to do, but he overtook her, and severely wounded her, which made her once again cry with great earnestness to her Lord for help and pardon. Now she found that she needed the presence of her Lord, and His Grace and Love to support her. She hurried on, without knowing where she was, or whether she was going, weeping and groaning as she went. The Black Prince rejoined her, with many of his servants, just as she was saying:

"O that I could find the way to the City of Refuge!"

For she still believed that she had never entered it.

Qualification. "You must not expect to find it yet; you have not mourned enough for your sins; you must weep, and pray, and suffer for a long time before you will be directed thither. Not far from this place is the village of Mortification, you must first stay there for a considerable time; and I would therefore advise your going thither immediately. The Black Prince perceiving that Sorrowful listened to Qualification, again ordered Vain-Thoughts to speak, but as the voice of Persecution was once more heard, that of Vain-Thoughts was disregarded. But now Murmuring whispered:

"How hard, how cruel, that you should suffer as you do from Persecution, especially as you are no true pilgrim, but a self-deceiver and a hypocrite."

"Hard! hard indeed!" muttered Sorrowful.

But she soon felt that all her sufferings were nothing compared to what she deserved, and she exclaimed aloud:

"O my Lord, send Thy Grace and Love. I ask no more."

Vain Thoughts again presented himself; but she recognized him, and stopped her ears, that she might not hear one word from him.

Qualification. "You have done wisely in turning a deaf ear to Vain-Thoughts. But if you would always overcome him, if you would be entirely rid of him, you must go to Mortification; for you know that it is written, If ye mortify the deeds of the body, ye shall live."

Now although she knew Vain-Thoughts to be an enemy, she did not know that Qualification was one; neither did she perceive how artfully he had misquoted from the writings of Truth; he did not repeat the whole passage, which stands thus: 'If ye, through the Spirit do mortify the deeds of the body, ye shall live.'

Correspondence.

For the Christian Messenger.

FROM TELOOGOO LAND.

By REV. GEORGE CHURCHILL.

Cocanada, Sept. 14th, 1875.

My last letter to the Messenger, was dated at Vizagapatam. We remained here from Thursday night, to Monday evening and thus had time to see what was to be seen. Vizagapatam is a town of nearly forty thousand inhabitants, including the hamlets belonging to it. There is a regiment of soldiers stationed here, which gives to the place some of its importance. The commerce of the town is not very extensive, owing partly to the difficulty of loading and unloading ships. These have to lie at anchor some distance from the shore and everything is brought to them, or taken away by surf boats and frequently the surf is so heavy that these cannot be used. There is a small inlet near the town and there is talk of building a breakwater on each side of it—dredging out the sand-bar at the mouth and thus making a harbor. But the expense will be very great and the project will probably be given up, unless a railroad from the interior should have its terminus here.

As a mission station, Vizagapatam has been occupied by the London Mission Society for about seventy years. Whether it is owing to a faulty system of working, or whether to the character of the people, may be a question, but the success so far is very small. The last report gives thirty as the number of communicants in Vizagapatam and three or four outstations. Judged by the number of conversions, this would be one of the most discouraging mission fields to be found. During our stay, we became acquainted with the two missionaries at present on the field and with their work. The elder of the two, Mr. Gordon, is quite an old man, nearly past the period of active service and contemplates retiring soon from the mission. The other, Mr. Hay, is considerably past middle age. His time is occupied with a new translation or revision of the Bible in Telooogo, which it is hoped will soon be ready.

The strength of this mission has hitherto been expended in educational work. At present, there is under the control of the mission, a school of more than two hundred native boys studying English. These are nearly all of them heathen and are likely to remain so, for the influence exerted upon them in such a school, appears to be very slight.

Judged by the success achieved here and in many other places, the educational system which seeks to educate the heathen in order to convert them is a great failure. It is very different from the plan laid down by Christ and followed by the Apostles. Education has its place in mission work, but it does not come first. An educated heathen is usually little better and frequently much worse than an uneducated one.

There was one feature of the school at Vizagapatam that was interesting. Nearly all the boys belonging to the day school attend the Sabbath school. We were in the room where they assembled and it was an interesting sight. They are not required to attend, but do it of their own accord.

On Sunday morning Bro. McLaurin preached to a Telooogo audience of about a hundred in the Telooogo mission chapel and in the evening Bro. Boggie preached to quite a large congregation of English speaking people, mostly Eurasians, in the English chapel belonging to the mission.

Monday afternoon we struck our tent and started for Bimilipatam, twenty miles distant. Through the kindness of the missionaries, who procured a pair of horses and a carriage of one of the principal men

of the town, we enjoyed a pleasant drive half the way.

We reached our camping ground, a mile from the town, after midnight and pitched our tent under a fine banyan tree. Bimilipatam has a population of eight or nine thousand. It has a large export trade and is likely to become an important place in the future, especially if it should become the terminus of a railroad from the interior, which is probable. There are but few English speaking people living here and these mostly Eurasians. There is no mission work being done and I think it has never been occupied as a mission station.

On Tuesday evening we drove out three miles to Chittawola, a town of a couple of thousand inhabitants. There is a large establishment here for manufacturing jute fibre into rice bags and cloth for packing goods. As there were some native Christians here who wished to see us and as the relatives of some of our men lived here, we decided to remain till next day. In the morning we were invited by Mr. Ellis, worthy the manager of the factory, to breakfast with him and he took us through the establishment. It is a large one employing five or six hundred hands. The jute used here, comes partly from the surrounding country and partly from Calcutta. The plant grows from five to ten or twelve feet in height and half an inch or more in diameter. The fibre is obtained from the bark, after the stalks have lain some time in water to rot the pulpy matter, much the same as with flax at home.

From Chittawola a drive of thirteen miles in a Northwestern direction brought us to Vizianagram, a town of about twenty three thousand inhabitants. There is a regiment of native troops stationed here. We had been invited by Dr. Parker, surgeon of the regiment, to stay at his house while in the town, and a very pleasant place we found it. The Dr. and his wife are most excellent Christians, seeking to do good as they have opportunity. Vizianagram has been for many years a station of the London Mission Society, but the missionary who has been here for several years, was compelled to leave last year on account of ill health and died on his way home.

Thus the Dr. has felt himself obliged to conduct services on Sabbath at the mission chapel, and during the week at his own house. As a result, several have been converted. The Dr., though nominally belonging to the Plymouth Brethren, was in nearly every respect a good Baptist without knowing it. Believing in baptism by immersion, he invited those who had been converted to come and see us and talk the matter over with us. Several came and as the result, ten were convinced that it was their duty to be baptized. On Sunday Bro. McLaurin baptized one, an Orya man and on Monday Bro. Boggie baptized eight more, all but two being Eurasians. The case of the Orya is very interesting. He is a writer in the police department and belongs in Jayport, a town back in the interior. He was converted and learned about baptism, simply by reading the New Testament. On Tuesday evening we resumed our journey, promising those lately baptized, that if possible we would remain a day or two with them on our return, and if they desired, we would assist in their organizing themselves into a church, according to the New Testament pattern.

We drove on twelve miles, when a heavy shower compelled us to take shelter in a small bungalow. When the rain was over word came that a small river just ahead, had risen so much that we could not cross till morning.

Starting at four in the morning we soon came to the river and found it but a narrow shallow stream a foot deep, where the evening before it had evidently been a rushing stream two or three feet deep—so suddenly are the rivers in this country affected by the rains. We drove twelve miles and then pitched our tent, remaining till six in the evening, when we resumed our journey, expecting to reach Bobbili, a town twelve miles distant, at midnight. At ten however, we came to a river so full as to be quite impassable. The water was rushing past deep and swift, so that there was nothing for us to do but wait for it to fall, sleeping in our bandies as best we might.

At four in the morning, the water had fallen so that we crossed without difficulty and reached Bobbili at seven. This is a native town of more than fourteen thousand inhabitants, under the rule of the Rancee or queen of the late rajah. It is a filthy place, the smell in some parts, being almost intolerable. From this town to Parvatipoor our next stopping place, was sixteen

miles and by starting early we reached it soon after midnight. This town has a population of between eight and nine thousand. It is in the centre of a large, fertile plain. We remained here till Saturday morning to rest. We had planned to go from this to Kimeddy, a town thirty-five or forty miles to the North, near the border of the Telooogo country, but finding no road between the two places, were obliged to change our plans and go to Palkondah, twenty five miles down the Nagoor river. By starting early on Saturday morning, we hoped to reach this place at midnight, but at eight o'clock we came to the river which we found to be a rushing torrent, a hundred yards or more in width and nine or ten feet deep. The ferry boat was simply a large straight log dug out, with a few bamboos tied to each side. The prospect of getting across was anything but hopeful, though the ferry man thought the water might fall in three hours so that we might get over. After waiting more than two hours and seeing no signs of the water falling, we decided to make the attempt to cross. We unloaded the bandies, took the wheels off and got one fairly across when it came on to rain. By the time we had got the second one across it was pouring and we were decidedly in a "fix" with our bandies part on one side of the river and part on the other and our things under a tree getting wet. However there was nothing to do but keep on and for three hours we worked in a pouring rain. By the time we had got our bandies and the bullocks over the rain held up some, and we got our other things over and went to work to pitch our tent in the rain and mud as best we could. It took us about five hours to get over and get our tent pitched, and we had had but little to eat since the evening before. However we had managed to keep our beds and clothes dry and soon made ourselves quite comfortable. On Sunday we had quite a pleasant day and got things dry but as we were threatened with more rain and as there were some very bad roads ahead of us, we felt justified in starting before the rain came on, in order to get out of our present difficulty as soon as possible. By driving nearly all night we reached Palkondah in the morning. As we had already lost time on account of rainy weather, which promised to continue, and as we had reason to expect bad roads in going on to Kimeddy, we decided to give up the plan of going there and return at once to Vizianagram.

We recrossed the river without difficulty, in one hour instead of five, as on Saturday. We drove on till ten when Bro. McLaurin's driver upset his handy into a deep ditch. Fortunately Brother McL. escaped with only a few bruises.

The only other incident worth noticing on our return was a visit from thieves on Tuesday night. They cut open one of the bags which held part of our tent and a satchel under the head of one of our men but found nothing to steal. By driving nearly all day on Wednesday we reached Vizianagram in the evening. On Thursday evening we had a service at the Mission chapel and those who had been baptized were invited to meet us next morning at Dr. Parker's to see about organizing themselves into a church. Several came and after hearing what we had to say voted to form a church. Two more wished to be baptized but one was prevented by illness. One was baptized in the afternoon and in the evening those baptized, met and organized themselves into a regular Baptist church of eleven members, with Dr. Parker as their leader. Two of those who had been baptized were absent from town and could not attend, but will join on their return.

On Saturday morning we left Vizianagram at four for Bimilipatam, where we expected to find the steamer to take us to Cocanada. It seemed best to return in this way as it would save us nearly a week of hard travel over a road we had already travelled and the expense would be about the same. We had to wait for the steamer till Sunday morning, when we went on board and on Monday morning, reached Cocanada having been absent a little more than four weeks. We found all well, for which and for the many mercies granted during our journey we have great reason to be thankful.

The results of our tour may be briefly summed up. The object in making it was to see the country to the North, especially the Vizagapatam district, the Northern portion of the Telooogo country. Though we did not go as far as we intended, we gained a very good general idea of the country and people. Our road I presume passed through one of the most fertile and

thickly peopled portions of the country. There is no lack of people. They literally swarm in this land. In the Vizagapatam District a territory about half as large as Nova Scotia proper, the census returns for last year give a population of over one million eight hundred thousand. Every valley is dotted with towns and villages. I have mentioned only a few of the principal ones.

As suitable for mission stations, two or three have recommended themselves to us. Tuni half way between this place and Vizagapatam seems well adapted for one station. Should the London Mission Society withdraw from Vizianagram, as seems probable, this would afford us an excellent location for at least two men. Should they remain there and should we respect their claims, then Bimilipatam should be occupied by us. There are other towns in the interior deserving of notice if we had men to occupy them, as I trust we shall have in the future. We have not had time since our return to talk over matters together, or decide upon the best division of our forces. This will come in due time. Our first work is now to acquire the language and get ready for the occupation of our respective fields. Meanwhile let all feel assured, that here is a mission field amply sufficient to occupy all the strength of the Baptist denomination of the Dominion; and I hope and trust that all interested in Foreign Missions will unite in giving the Gospel to the Telooogos. And may the Master crown the undertaking with his approval and blessing.

G. CHURCHILL.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

THE ONTARIO BAPTIST CONVENTION. CHURCH EDIFICE SOCIETY. HOME MISSION OPERATIONS. FOREIGN DO. SUPERANNUATED MINISTERS' SOCIETY. NEW KNOX COLLEGE BUILDING. REV. J. MACDONNELL AND THE WESTMINSTER CONFESSION.

The Annual Meeting of the Ontario Baptist Convention in Guelph seems to have been a very encouraging and satisfactory one. The meetings were held in the new house of worship just completed, a fine edifice of over 100 feet in length by 44½ in breadth, finished in good style and in every way creditable to the energy and liberality of the brethren in Guelph.

The Baptist Church Edifice Society first held its anniversary. The report of the Secretary showed the Society to be in a flourishing condition, with a balance in the treasurer's hands of about \$500. The object of this Society is to assist, by loans, poor churches erecting houses of worship, the loan being repaid by a terminable annual payment. These payments are so arranged as to bear as lightly as possible on the Church and in lieu of interest one additional payment is made after the original loan has been cancelled.

In the ten Associations, of which the Baptist Missionary Convention of Ontario is composed, an addition of 2151 members to the churches, by baptisms during the year, is reported, this constitutes a gain to the body of more than fourteen per cent. More than 440 have been added by baptism to the Mission Churches, a number unprecedented in the history of the work. Thirty-five missionaries have been in the employ of the Convention during the whole or a part of the year. New missions have been organized in six localities and twelve new places of worship are either already in use or about to be opened. The appropriations from the Board in aid of the thirty-five missionaries have amounted to over \$5,600, while the churches and people in their fields of labor have contributed for their support over \$10,600. The Mission Churches have also contributed to the funds of the Convention over \$700. Sixty-three Sabbath Schools, taught by 332 teachers and attended by 2915 pupils are reported as under the direction of the missionaries. Rev. Jas. Coutts, a former student of the Institute, laboured as an evangelist in the employ of the Convention for nine months of the year with signal success. Of the 35 missionaries 18 have laboured the full year in the field, and 11 were students labouring during the summer vacation.

The report of the Treasurer of the Foreign Mission Society shows a balance on hand after expenditures in support of Brethren Timpany and McLaurin and other necessary outlays incident to entering upon a new and independent field of labour, of about \$1200. The Secretary's report after dealing with the important union that has been so happily consummated during the year, gave an interesting account of the results of the labours of Bro. Timpany at Ramapatam. From this it appears that